THE PACIFIC

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Pac Theo Sem
Reading Room

THE LAW OF LOVE.

"Make channels for the streams of love
  Where they may broadly run;
And love has overflowing streams
  To fill them every one.

"But if at any time we cease
  Such channels to provide,
The very founts of love for us
  Will soon be parched and dried.

"For we must share, if we would keep
  That blessing from above;
Ceasing to give, we cease to have—
  Such is the law of love."

THE PACIFIC

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THE OTHER SIDE.

Always there is the other side. Readers of the San Francisco Examiner and other Hearst papers will do well to remember this, for there is scarcely a question or event before the public concerning which there is other than one-sided presentation in those papers. Last Sunday's edition was devoted to a two-page broadside against Secretary Bryan. It would seem from that arraignment that nearly all the newspapers and perhaps nearly all the people were denouncing him because of his Chautauqua campaign. Not so! Mr. Hearst started early last year to ruin Mr. Bryan politically, if such a thing were posible, and he has hammered away with his usual brutal ferocity.

The Pacific has never attempted any defense of Secretary Bryan in his lecture campaign. We were sorry that he did not see that it would open up the way for criticism and forego it. The example is not a desirable one on the part of a public official. There is danger that neglect of public affairs may arise; and it would with some officials. Then, too, Mr. Bryan in going out to lecture emphasized the almighty dollar somewhat excessively—despite his years of simplicity in living. All in all we are of the opinion that a better influence would have been exerted by him had he made the monetary sacrifice which the occupancy of the cabinet position seems to have necessitated unless some such outside work were assumed.

But there is no evidence that the work of the secretaryship has suffered in the least, and it is mainly from an unfriendly and partisan spirit that so much is made of this lecture incident. It was right and proper that people and papers should discuss this matter as they did at first, because, as we have already stated, there is danger in such a course of proceedure and not many men would pursue it without damage to the public interests.

That all the newspapers are not indulging in accrimonious criticism of Secretary Bryan is evident to all persons whose observation is extensive. We could give a long list on the other side. But a few quotations must suffice. One of the leading Progressive papers, the Emporia Gazette, edited by William Allen White, remarks:

"He is working by the job. He has undertaken to do the Secretary of State's work for so much a year, and any time he has to spare is his time. He may do what he pleases with his time, and so long as he is talking to people honestly and with what intelligence the good Lord gave him, he has a right to keep right on until he or the folks get tired."

The Washington Star says: "Can any man say with safety that had Mr. Bryan retired from the platform after his defeat in November, 1896, he would four years later have held the Kansas City Convention in the hollow of his hand? He did not retire, but continued his lectures, and thereby remained in touch with his friends and in control of his national organization. Mr. Bryan knows, and has regard for the bridge that carried him over."

The Philadelphia North American, a Roosevelt organ, says that Secretary Bryan might well say to the people:

"A new experiment is being attempted in a part of my country hitherto known as hostile territory in that movement Theodore Roosevelt called 'the most American thing in America'—the Chautauqua.

"This is an experiment in education, backed by patriotic and public-spirited men, working without pay to reach the mass of the people things they should know about free government. Facing, as we are, vast changes in economic conditions, I regard such an effort as vitally important to the welfare of the republic.

"Whether or not I have merited such support, nevertheless I can say without egotism that I realize how the people have in past years depended upon me to discuss with them great issues. I draw the crowds, and the crowds listen to me. I have the word of those managing this movement that my assistance is essential to its success, and as I was actively interested in such work long before I ever thought of being Secretary of State, I feel in all conscience bound to continue my part by appearing as often as posible."

The Chicago Record-Herald, an independent newspaper, comments as follows on the criticism to which Mr Bryan has long been subjected and places him in the forefront of popular men notwithstanding:

"Seventeen years ago he was the leader of a cause that was soon to be knocked into smithereens. The politicians of both parties had most of them been its servile advocates up to a short time before the catastrophy, but when it went down in the great fight most of them discovered that it was revoltingly false and vile. As time went on Bryan became the scapegoat. Schoolboys who didn't know a ratio from a peg top knew that he was unforgivably wrong. Many of his radical theories were generally accepted but his appalling sin remained and criticism of him became second nature.

"Undoubtedly much of the adverse comment on the Chautauqua lectures is tracable to the old source. Any opportunity to hit Bryan is eagerly grasped, because of second nature and the old habit and the death and deep burial of the cause which makes him such an easy mark But if he carries a bigger load of criticism than any other man in public life he has made friends by the thousand. With one possible exception he is the most popular politician in the country and has the largest personal following."

In the last issue of The Congregationalist the Rev. L. L. Wirt shows the hold Mr. Bryan has on the people, and makes in his justification the declaration, "A

vital message which clamors for utterance and a vast audience which clamors to hear it!

Mr. Hearst may go on with his broadsides against Mr. Bryan, but Mr. Wirt's declaration will stand: "Mr. Bryan is the people's prophet, and his Chautauqua message is a 'Thus saith the Lord' to them."

DOWN-TOWN PROTESTANTISM IN CHICAGO.

Declaration That Only Some Form of Organic Union Will Save It.

At the session last week at Freeport, Illinois, of the Rock River Methodist Conference, it was freely declared that a crisis confronted the down-town Protestant churches of Chicago. One leading clergyman said:

"It is no longer a problem of the downtown church, but the downtown problem of the church. We talk about the city beautiful and we want to see it beautiful, but the church should be more interested in the city righteous."

He drew a vivid picture of the center of Chicago from North avenue on the north, to Western avenue on the west, to Thirty-fifth street on the south, and declared that the statistics show that, with one or two exceptions, every Protestant church in this section, five miles long and three wide, is fighting a defense battle, and growing steadily weaker. He spoke of a number of large churches having from 500 to 1,500 members ten and fifteen years ago that have either gone out of existence or united with other churches and the united congregations do not equal that of the single churches a few years ago, and that even the Roman churches in many cases were passing through the same experience.

"This section of Chicago is not only the heart of the city but almost of the nation," he said, "and for Protestantism to desert it means spiritual disaster."

"The hope of the situation is Protestant union. I have been talking to many of the leading pastors and laymen, and especially with the heads of the missionary societies of the Baptist, Congregational and Presbyterian denominations, and they all agree that in the face of a common enemy of all forms of organized evil we must stand together and work in intelligent harmony."

He stated that while some advocated the apportioning of the district out among the various denominations, to be cared for by them alone, he felt that nothing short of organic union will meet the case. He suggested the forming of a downtown commission of men of the various churches and the erection of three large Protestant centers, one on North Clark street, one on West Madison street, and one near Cottage Grove and Twenty-second street.

"The erection of three large buildings equipped with auditoriums," he urged, "seating 3,000 people, the employment of three world renowned preachers, who would preach a burning gospel message from Sabbath to Sabbath, great choirs and orchestras, each center to have from five to seven assistant pastors, to visit from house to house and work for the Kingdom of God on earth. A civic department to enforce the laws against vice and iniquity. A systematic care of the young people who came from the country church and who at the present time are being lost in this maelstrom of sin. Those places could be used for social and educational entertainments for our people through the week.

"The cost of the buildings plus enough to endow them permanently,' he said, "say a total of $3,000,000, could be raised in a single campaign by an appeal to the Protestants of Illinois, Indiana, Michigan, Wisconsin and Iowa, and the appeal made on the ground that this center belongs not to Chicago alone, but to the middle West. In some way the center of Chicago must be saved to Protestantism."

THE CHANGE WROUGHT IN THIRTY-TWO YEARS.

Thirty-two years ago Dr. Hiram W. Thomas, then pastor of a Methodist church in Chicago, was tried on a charge of heresy, found guilty and separated from his church. On the 28th of September there gathered churchmen of note from all over Chicago to assist in the laying of a corner stone of a magnificent new church edifice to be named after him.

Tributes to the memory of Dr. Thomas, in whose honor the church is called the Hiram W. Thomas Memorial Congregational Church, were paid by men who declared themselves glad of the opportunity to honor a man who had done such service to the world as had the founder of the People's Church.

Mrs. Thomas, wife of the deceased pastor, spoke a few words of gratitude and appreciation to the throng of ministers and laymen who had gathered in honor of Dr. Thomas, at the site of the new edifice. With tear-dimmed eyes and in a trembling voice she told of the battle her husband had waged for recognition, of the trials he had undergone during and subsequent to the foundation of the People's Church, which he undertook after he had been expelled by the Rock River Conference.

In charge of the ceremonies was Dr. John F. Eberhart, a former instructor of Dr. Thomas when he was first studying for the ministry. Among those who came to do honor to the name of the man to whom the new church is to be a memorial were persons of all denominations, among them the following named: Jenkin Lloyd Jones, pastor of All Souls Church, and in charge of Lincoln Center; Paul Jordan Smith, pastor of the new church; Rev. E. J. Atkin, Chicago Lawn Methodist Episcopal Church; Robert Marquis, Chicago Lawn Presbyterian Church; Rev. James Todd, Protestant Episcopal Church; Rev. James E. Beals, president of the Chicago Peace Society; Judge Mary M. Bartelme, the Dr. Thomas Round Table; Rev. Alexander Monroe; Rev. Fred V. Hawley, pastor to Unity Church; Leroy A. Goddard, president of Chicago State Bank, and Mrs. M. C. Chamberlain, president of the Young Woman's Christian Association.

In the box in the corner stone of the new edifice were placed a copy of the sermon which had led to the bringing of the charge of heresy against the pastor, a copy of the charges and a copy of Dr. Thomas' sermon in defense.

CHRONICLE AND COMMENT.

The income of the Salvation Army is $30,000,000 annually. The movement is growing financially far more in the United States and Canada than in England.

It is not probable that the election of a president of the Republic of Mexico will bring peace to that country. Governor Carranza, the Constitutionalist leader in Hermosillo, has issued the following: "I declare that whoever proclaims

himself President of Mexico as the result of the election Huerta promises in October, will be considered a traitor to his country. If he falls into our hands he will be tried under the law of January 25, 1862, and the same treatment will be accorded to all who recognize him as President." The law to which Gov. Carranza refers was enacted by Benito Juarez. It provides that all traitors may be executed summarily, without trial. Under it Maximilian was put to death. In his message Gov. Carranza announced that he just had received visits from representatives of Constitutionalist leaders in Coahuila, Durango, Zacatecas, Chihuhua, Sinaloa, Sonora and other States, and all were in accord with his warning. "Our aim," continued the message, "is to exterminate Huerta and his entire following of traitors and assassins and to prove ourselves good patriots, which our country expects us to be. Peace in Mexico is impossible until one party or the other has been exterminated. The Constitutionalists will continue to fight on the battlefield against usurpers. The present state of revolt makes it impossible to hold legal elections in Mexico. If the so-called Huerta administration endeavors to persuade the people of the United States and other nations that any election it may hold will be legally verified it will once more show the utter corruption of that administration."

A gentleman who went from Chicago not long ago to Jerusalem gives this warning: "I left the United States July 29, believing that the proper thing for Jews and Christians was to come here and take possession. But the trust is still in control and if Jew or Christian comes here expecting to get any of this land without paying exorbitant prices he is deluded. Every ship entering this harbor is bringing Jews from every part of the globe, and this only adds to the present suffering. It requires a lot to cause the average man to change his views on any subject. Sixty days' study and suffering and beholding with my own eyes the true conditions here have changed my mind on the subject. The only people that should come here for a permanent residence are those, whether Jew or Christian, who have plenty of money and are willing to use it for the relief of suffering humanity. A little flock of people here, known as the American colony, devoted to the work of bettering conditions of suffering humanity, is prospering. They are the only missionaries our great republic can boast of, and they have no church organization behind them. If any have been contemplating a residence here, save for the reasons I have stated, I want with all my heart to beg of them not to do anything of the kind. There is absolutely nothing here for them to do. Every kind of business is overdone. There are no manufacturing interests, save in olive wood and such things for sale to tourists. Let them wait ten years. The Turk and the curse will be removed, the hated Jew will step into his own, seasonable rains will come, and the Arab will have returned to the desert, which for him will be made to blossom as the rose."

What God may hereafter require of you, you must not give yourself the least trouble about. Everything he gives you to do, you must do as well as ever you can, and that is the best possible preparation for what he may want you to do next. If people would but do what they have to do, they would always find themselves ready for what comes next.—George Macdonald.

Your religion is part of the little things of your life.

ONE OF THE WORLD'S GREAT PREACHERS.

A Study of Dr. Gunsaulus' Methods.

In the Chicago Record-Herald for September the 29th there was a fine study of the work that Dr. Gunsaulus is carrying on in Central Church, Chicago. It should rather be termed, perhaps, a study of Dr. Gunsaulus himself, who preaches with remarkable results in the moulding of character to 3,500 people each Sunday morning. About 1700 of them are members of Central Church who come with great regularity from homes scattered all over the city. The creed of the church is simple, consisting of the following 47 words:

"We believv in the divine character and mission of Christ; that He is the Savior whom man in his ignorance and sinfulness needs, that all accepting and obeying this Christ as their Way. Truth and Life, are fully entitled to the name and hope of the Christian."

In seeking to ascertain what it is in Central Church that attracts, the writer of the article, James O'Donnell Bennett, says that it is possibly the personality of the preacher. We reproduce the article in part:

On the street he looks like a country doctor—a country doctor who also owns a farm and likes horses. A big, burly figure, big face, big voice, big, hearty way with him that successfully tries for good fellowship and successfully misses the studied unction that even the casual greetings of a parson are apt to take on—the cloying oh-be-joyful-oh-my brother gusto that is perilously akin to cant, however well meant it is.

Dr. Gunsaulus' way is different. Some young men came to talk with him in the wings of the Auditorium stage. He had been forging his way through a forty-minute sermon that held the 3,500 men and women to strict attention, and forty minutes is a long time to hold 3,500 people single-handed. But he did not gather up the frayed ends of his vitality and fly from the young men. Instead, with some thumping, some rumbling and much plain-spoken good will, he visited with them, hurling assurances and reassurances at them, telling them of some things that had happened to him and giving ear with many nods when they told him of some things that had happened to them. When they made their profuse good-byes, he called after them in a voice that rumbled way out into the corridor, "Now, boys, if you don't feel at home here, it's your own fault."

They smiled delightedly.

The Man.

He turned to an oratorio singer who used to sing in his choir when he preached at Plymouth Church, and they visited briskly. She told him how wonderful she thought his sermon was. He didn't pay any attention to the compliment, but took fire again over the subject and said, "I'm going to finish it next Sunday," and then propelled the singer into introductions to strangers, laying hold of a fact about this one and that one, and imparting it to her, and so making everybody in the group feel on a footing of friendliness.

He worked his way along the corridor, his hat a little tilted on the back of his head—a rusty high hat of a shape that made it plain why old-fashioned people call such a headpiece a "stove pipe hat." His overcoat was rusty, too, and he wore it more in the manner of a robe than a coat—as though he had fallen backward into it. It was unbuttoned and it flapped around him, and sometimes he abstractedly thrust bits of memoranda or leaflets into the pockets; doing that vacantly, as a man will, later to cry

aloud that he has lost what he had thrust into his pockets as into a bag.

His daughter was luring him toward the motor car waiting at the Congress street entrance of the Auditorium. Almost she had him in, with one foot on the step even, when he bethought himself of something, and, oblivious of everything but what was at the instant on his mind, he strode half way down the block after a man and a woman who had been talking with him. To them he rumbled amiably, the words bounding at them in that canyon of gray buildings. "We've got to get together," he said, "we've got to get together. There are matters I want to go over with you, and I've got some things that will interest you. I know I have! You'll like them. We'll arrange it."

He steamed away again to the car. This time his daughter got him in and the car moved toward the boulevard. As he passed the man and the woman he waved one hand and shouted "Good-by."

The daughter seemed like a quietly executive girl, not officious in the managing of her dynamic parent, but unobtrusive and cheerful, and used to taking a good many things as a matter of course. When he introduced her to a person who evidently was not known to her but whose work was he did it with a rough flourishing, saying, "This is my daughter—she likes you." The daughter did not simper. She has candid eyes.

The Work.

The vitality of the man was amazing. It impressed you without bearing you down, perhaps because he bore you up with it. It shone in the swarthy countenance that bespeaks his Spanish origin, just as his vehemence does. It was in his down-striking gestures and in his ready interest in everybody and everything. The amazing part was how it survived the ordeal of the hour and a half service he had conducted in that huge hall. Forty minutes of the hour and a half had gone into his impassioned sermon on an elusive theme—life beyond the grave—a theme that he had sometimes literally to hug to himself to keep it from slipping away into rhapsody. Nobody who has had any experience in platform talking needs to be told how it takes the tuck out of a man. But in spite of the hour and a half the Doctor seemed to be all there when it was over. One marvels how in the thirty-eight years of his ministry he has found the time for the tasks extraneous to it—"The Life of Gladstone," the Yale lectures on Beecher, the two volumes of poems, the long novel of "The Monk and the Knight," the volume of studies on "Higher Ministries of Recent English Poetry" and other writings (ten volumes in all), the presidency of the Armour Institute of Technology, which he has held for twenty years; the long lecture tours and the overseeing of five extensive educational and charitable institutions that are mothered by Central Church. He is 57 years old and does not look it.

By way of Methodism and Congregationalism he has arrived at Central Church, which, it may be supposed, is as near Congregationalism as it is near anything denominational. He has been there fourteen years, and he likes it.

He was very frank on that point. "I long since ceased to believe," he said in his downright way to the writer," that there was anything in the system of giving away a chromo to get a man to come to church. Now, we have a pretty comprehensive congregation here—people of large means and people of moderate means and people to whom the train fare into town on Sunday morning means something. The chromo system doesn't satisfy those last people. Maybe a man has spent his 50 cents, all told, before he gets back home from Central Church. If we can bring him to grips with some ideas, contribute something to his understanding of life, exalt him perhaps, why he goes home and maybe he says, 'Well, I got 55 cents' worth, anyway.' I'm satisfied if he grants that much. When a man comes ten miles to church, and pays his car fare, there you've got a mind that's open to you.

The Battle Line.

Another thing that made me want to come down here is the fact that there are 140,000 people in Chicago who have no church home—didn't know that, did you?—and I thought I might make it worth while if I could get at some part of that host. Perhaps this Sunday is the only time I'll ever get hold of some of these people—the only time —(he said that with a kind of awe)—but even so we can make the Central Church idea carry because, besides the churchless Chicagoans we may reach, there are people who come here from as far away as the Rocky Mountains and South Carolina. Merchants who are trustees of little churches throughout the country, you know, and deacons—men who are religious and who have been trying to put life into the church at home, upholding the bewildered, discouraged preacher who maybe doesn't know anything except that he doesn't know anything and who is at loss how to preach the gospel in a time of spiritual unrest. Well, the deacon looks in on us, and the numbers of our church impress him. And he hears the gospel preached, he sees the people listening, and it puts heart into him. He goes back home and says to his disheartened minister: 'Religion's alive. It hasn't gone bankrupt. It's religion and it works.'

"That kind of thing has carried more than one phase of our work very far. Take our choir, for example. Dozens like it have been organized all over the country.

"It's because we can reach far and bring people in from afar that there's not another congregation in America like ours. Even City Temple in London can't be compared to Central Church."

The Doctor loves this far-bung battle line of his—loves to march into new territory, too, by way of the Chautauquas and the lyceums. "I talked to 58,000 people last summer," he said, and from the tone you caught his thought that it had been an ideal vacation.

The People.

As to the assemblage that rose in grand sweeping lines before the preacher when the service began, you were at a loss at first whether to describe it as a congregation or an audience. The preacher himself interchanged the words—sometimes saying to his flock, "as this audience knows" and again "this congregation does not need to be told."

They were comfortable looking people, not showy, very intent to their heed of what the preacher said, but not an assemblage of straining, self-conscious zealots, such as often make up the body of nondenominational religious organizations. Their attitude was one of eager decorous attention. They sang with a gusto that made a grand volume of sound roll beneath those mighty spans.

With the sense of again being in a theater heavy upon him at first, the writer was almost unmanned by the gentleness and courtesy of the ushers, who, of course, were drawn from the congregation. When late comers blocked a gangway a young man spoke to them nicely, saying "would you mind stepping a little to one side—we have to keep these entrances clear. That's it! Thank you very much. No, that's all right—you needn't move any further."

That may be Christianity. Who knows.

Whatever it was, it worked.

Again, just before the sermon began a young woman rose from her seat in the rear and whispered to an usher. He went back with her to her seat and gave his arm to a very old lady, who had been sitting beside the young lady, and escorted her down the aisle to a seat near the pulpit. There was something very beautiful in the progress of the pair down the aisle—the white-haired woman moving so cautiously from step to step, the lad so tactfully solicitous and reassuring. In a church in a small town it would have been pretty much a matter of course; in the clamorous, rough-shod city it almost made one's eyes fill.

On the service leaflet was a line describing Central Church as "The Stranger's Church Home."

But once in Central Church nobody seemed to be a stranger.

The Preacher.

Before he began the scriptural reading the preacher rose from his armchair and said, "I will ask that all those who have to catch early trains take seats as near the exits as they conveniently can. I purpose to conclude this service at 12:30, so that those people who have to catch the early trains will, I think, be able to do so." He spoke very explicitly and slowly about this and the voice that later was to develop such volume and such rough power was tired and thready, and the tone was pleading as though he were saying something fraught with woe—or at least worry.

Manifestly the preacher had not got into action.

The sermon of the day was to deal with Sir Oliver Lodge's Birmingham address on discarnate intelligences, and, with the sense of the timeliness of things (Zeitgeist) that has been so large a factor in his usefulness the doctor made almost everything in the service bear upon the subject—the prayer, the scriptural reading and at least two of the hymns.

The prayer began with a magnificent phrase. "Oh God," cried the preacher, whose voice was finding its timbre now, "Oh God, in the far distances of thy fatherhood we were conceived of love; from thy fatherhood we have come we do not know how far."

In the far distances of thy fatherhood we were conceived in love.

The writer feels that if he had gotten nothing more from the service than that phrase he would have had that 55 cents' worth of the Doctor's ideal of church work on the lines of big business. The prayer closed with this petition:

"May we open the gates that are nearest the heavenly city. May we realize that the sounds we hear are the sounds of oceans beating on eternal shores while we are land-locked in this moment of time."

The prayer was followed by the chanting of the Lord's Prayer by the choir. The effect was one of soft solemnity amid vastness. It was very impressive.

The Doctor fairly leaped into his sermon. Some of the first words in it were these:

"The immortality of man rests in the holiness of God. Will God keep His word?"

Somehow he sent his declaration and his query spinning at you and with almost a conscious gasp you caught them. He had taken his text—"If a man die shall he live again?" —from that fourteenth chapter of Job which begins, "Man that is born of a woman is of few days and full of trouble," and which employs in its twenty-two terrific verses just one word of more than three syllables and only thirteen words of more than two syllables.

Austere epitome that comes wailing across perplexed ages, strong, perfect, awful!

It is the Bible miracle of technique.

"The subject of the Birmingham Address," said the preacher, "will be an old one to this audience, but that subject leaps into brighter significance through the utterances of Sir Oliver Lodge."

Then he forged away.

That the world of appearance is not the world of realities, and that the mystery of pain is a source of blessing to the race were two of his main themes.

"The great tragedy of Job's life," he said, "was his escape from the world of appearances into the world of realities. He had been an old-fashioned orthodox oriental who accepted the tradition of things. He had had large herds, a healthful family—It may be supposed that the preacher meant healthy)—great wealth, high position. He lost all—health, love, power—lost all but himself. He came to **know** himself, and what he knew he knew thoroughly."

Then came one of the big close-picked sentences:

"Job would not lie to himself about himself in the presence of orthodoxy. To orthodoxy he said: 'Yours is a world of appearances. It **appears** that success rewards goodness; it **appears** that I am bad because I am stricken. I know better.' And he took the hand of his friend and began to teach the ministry of pain."

Thus Dr. Gunsaulus swung away from the world of appearances into a world of speculation, of shadows, of bewilderments that still is in his philosophy the real world of realities.

The Manner.

He spoke without a shred of notes, laying hold of illustrations with feverish readiness, packing in historical and scientific allusions, giving his hearers a resounding rhetorical thump occasionally, as when he said: "For centuries statesmen have dreamed that the thunder of the Pacific and the roar of the Atlantic might meet and caress and be married."

Obviously that is perilously near the merely grandiose, but it carried far and it kindled the imagination. He knows the value of sounds.

He seized upon an accident to the organ, which had gone wrong in the early part of the service, saying: "Apparently death is death, but the history of human thought is a perpetual transformation. The organist tiptoes to me on the platform and whispers, 'The organ is useless.' Aye, the organ is useless. From it come illogical tones, unintelligent tones, unrelated tones. The organ (and he slowly measured off his words) the—organ—is—useless."

Then, with a crash, he came down on this—

"But is the organist dead?"

He forced the week's semi-centennial celebration of the battle of Chicamauga to give him one glowing illustration, the growth of a chicken from the egg another, the meeting of the waters in the Panama Canal a third. His stroke was bold and strong. He hurled in imagery and mounted in brief flights of rhapsody. He put forth the premises of his discourse with short down-setting gestures, like an eager merchant putting out his wares. Hints, phrases, glowing apostrophes, intricate facts of science—he pushed them all at the people and he did not put routine into anything. His round face shone. Like a good actor he was warming to

his work. Amid the torrent he paused to utter warning, saying, "The great peril of tomorrow is not materialism. For thirty years we have been facing the superstitions of materialism. Watch now for the superstitions of spiritism."

One of his epigrams was a variant on Goethe's dictum that we possess only what we enjoy. Dr. Gunsaulus put it: "An idea is never true to a man who does not win it; a truth is never true to a man who does not live it."

More than once he repeated his text, and once when he did that he lifted his arms high and cast his eyes upward, crying in passionate interrogation: "If a man die, shall he live again?"

The Effect.

In his gestures sometimes he buffeted, sometimes seized, sometimes pushed away, somtimes waved aloft, and often he seemed to be standing over an idea or a phrase and looking down on the platform, then drawing it up to him with a mighty tug. It was as though he were uprooting some of those gorgeous figures of speech from the carpet.

The only use of his gestures seemed to be to help him get the words out.

The word "glorious" seemed to be as dear to him as that "blessed word Mesopotamia" was to Whitefield, and he gave it almost the value of "ga-lorious." He often gave "o" the sound of a flat "a," "forms" becoming almost "farms" and "morning" "marning," and when he struck "stars" he flattened the "a" and tucked three r's onto it, making it "starrrs." It was the result of his sounding the "a" way back in his throat instead of with an open tone. He liked the consonants. "In the coolness of the water" became "in the coolness of the 'watter' "—with two "t's" and a flat "a."

He was fluent, never pausing between his words, but between groups of phrases, and manifestly he spoke from a full, clear mind.

He followed the sermon with a short prayer, saying: "O Lord, lead us into the practical use of our discoveries in the soul, and may we realize that Thou hast done Thy dearest for man in compelling him to cut the path and fathom the mystery of pain."

The people went their ways contemplatively. Their mood seemed to spell victory for the preacher. He had enveloped them in the high thought and momentous speculation and heavenly hope of their time.

THE VALUE OF CREEDS.

W. W. Willard.

(An abstract of a sermon preached by Rev. W. W. Willard in the First Congregational Church of San Jose. Text: Mark 9:24 "I believe.")

We are not made for negation but for affirmation. Life's essential meanings must be looked for in the "Yes" and not in the "No" of the soul. Doubt, at its best, is but a negative condition of belief. "I believe" is the affirmation of a man who counts, whether he be a politician, a scientist, or a theologian.

We are confronted to-day by agnosticism on the one hand with its pale and powerless negations, and by burdensome and separative creeds on the other hand which move us to exclaim with Whittier:

"Who fathoms the Eternal Thought?
Who talks of scheme and plan?"

There are two kinds of belief in matters of religion which must be clearly distinguished. One is the assent of the mind to an intellectual proposition; the other is the devout affirmation of the moral and spiritual nature. A man may say "I believe in God" and mean simply that he has concluded, on the ground of what he regards as valid reasoning, that there is a great First Cause. Another man says "I believe in God," without any conscious process of reasoning, and his statement means that he is conscious of God as a living and loving Reality on whom he can pillow his head in weariness and through whom he is strong to do and to dare. One is a pure intellectualist, though he may be a theologian. The other is a man of religion.

The fundamental thing in a religious belief is experience Any creed that is worth anything is a more or less successful attempt to put into intellectual form what has happened in one's inner life. Paul was not first a theologian but a man who had "experienced religion" and all his thinking and writing was simply an effort to interpret and express the meaning of the inner change of which he was conscious.

There is a very essential distinction to be made between experience and its intellectual expression. One may remain practically the same while the other is constantly changing both in individuals and through the course of history. There are no forms of words that are in themselves sacred or final. Life is everywhere changing its form as it seeks to express its inner meaning. The universe is dynamic, not static. The Bible has many "new theologies" which are the expressions of more and more adequate conceptions of God and spiritual things. If creeds are to be vital we must consent to let the life express itself in new and varied forms. This is what we do with all other living forms and in so doing we do not deny but enchance the unity of the kingdom of life.

A truth that we very much need to learn is that language is purely symbolical. It is an expedient the mind uses in its effort to express the inexpressible. The same symbol may mean different things to different people while different symbols may mean essentially the same thing to different people. "God" may carry a very different meaning to different minds while "God" and "Devil" have at times even come dangerously near meaning the same thing to different people. Religion is not a matter of definition but of divination, not of argument but of insight.

All this teaches tolerance. That which counts is not a word or an intellectual form but spirit and life. We no longer burn or crucify men for their opinions, in spite of lingering heresy trials. The Roman Catholic with his elaborate creed and ritual and the Quaker with his belief in the Inner Light and his simple form of worship are both Christians if they are both living the same inner life.

Tolerance has been called "the greatest innovation of the nineteenth century." It is hard to be tolerant of the intolerant, of those who mistake form for life and set up an intellectual barrier that separates, while what we need is a common spirit that unites. Jesus demanded no other condition of those who would join his fellowship than a willingness to do God's will and follow Him, no meta-physical definition of his personality, no theory of atonement, no doctrine of angels or of devils. This is not to say that theology is useless. Far from it. Other things being equal the more vital beliefs a man has the richer will be his personality and the more dynamic his life. What we are saying is simply this, as basis of Christian fellowship we have no right to demand more than Jesus demanded, which was an unequivocal moral attitude toward himself in the fellowship of a common service.

There are two dangers that we must ever guard against

in holding a religious creed. The first is that we substitute the intelectual form for a vital faith. A dead wire is of no use to an electrician. He sends it to the scrap heap unles it can conduct a current. Unless a religious creed is a conductor of spiritual energy it is useless. Every sentence of a man's religious creed should be a live wire that brings light and heat and power to his soul. We need more spiritual economy as well as more honesty in our use of creeds. The second danger in holding a religious creed is that we regard it as fixed and final, never to be restated in terms of current thought, amended, or amplified. Not so is it with life, which is ever and everywhere clothing itself anew.

The test of a religious belief is in terms of life—what it will do for a man's inner life and in shaping his conduct toward his fellows. Ther is no other test. Intellectualism, which affirms the sancitity of concepts in themselves, and cant, which is an empty and conventional form, devoid of sincerity and life, are alike the foes and counterfeits of religion, which is essentially a type of inner life that reflects itself in thought and deed.

"An so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds."

To believe is to have power; to doubt is to be weak. The secret of individual peace and social efficiency is to have a vital creed which begins at the center of personal consciousness and radiates to the circumference of one's practical life—a creed that is known by its fruits.

The speaker suggested, as a basis of church fellowship, not as putting limits to one's individual creed, the follow-statement as an "irreducible minimum," adding that personally he would be glad to welcome any and all to church membership on this basis:

The Congregational Church holds a brief and vital creed. It believes in the Fatherhood of God, the Saviorhood of Jesus and the Brotherhood of men. It believes that a man's motives and character far outweigh his theological statements and it cordially welcomes to its fellowship in service any and all who take Jesus Christ as their way to the Father and the inspirer of their service to their fellowmen. It faces the problems of the day confident that it holds their solution. While it refuses to ally itself with party programs of any sort, it declares the everlasting principles that are the key to all problems and challenges its members not only to incorporate these principles in their lives but in a new and regenerate social order which shall be the answer to the world prayer: "Thy kingdom come on earth."

THE APPORTIONMENT PLAN.

How It Has Worked and What the Commission Will Report to the National Council.

The Congregational churches of the United States have been working the Apportionment Plan for three years, and report will be made thereon at the National Council in Kansas City.

Some of the statistics read as follows:

1. Between 1910 and 1912 three societies gained in contributions; namely, the Home Missionary Society, the American Missionary Society and the Church Building Society. Five societies lost during the same period—the American Board of Commissioners for Foreign Missions, the Woman's Board of Missions, the Congregational Education Society, the Sunday School and Publishing Society, and the Board of Ministerial Relief.

2. In 1911 718 churches raised their apportionment out of 4,220 reporting; in 1912, 741 out of 5,105 reporting.

3. Six societies gained in the number of contributing churches: W. B., 2,633, 75 more than in 1910; H. M. S., 4,593, 403 more than in 1910; A. M. A., 3,160, 80 more than in 1910; C. B. S., 3,407, 345 more than in 1910; C. E. S., 2,565, 262 more than in 1910; M. R., 2,409, 224 more than in 1910. Two societies lost, A. B. C. F. M., 3,116, 133 less than in 1910; S. S. and P. S., 3,588, 21 less than in 1910.

4. In 1910, 1,124 churches were contributing to every society; in 1911, 1,272; in 1912, 1,431. The gain in 1912 over 1910 was 27.5 per cent. In 1910, 8.6 of the churches in the nation were contributing to all the societies; in 1912, 23.6 per cent.

5. The record of nineteen cities, listed as large Congregational centers, is as follows: Total contributions in 1910, $277,238; 1911, $284,580; 1912, $272,243. The loss of these cities in 1912 of 1911 was slightly more than a third of the total loss in the country, although they were asked for slightly more than a fifth of the national apportionment.

6. Twenty-five States or State conferences gained in 1912 over 1910; twenty-nine lost. The New England, Pacific and Southern groups contain about an equal number of gaining and losing States.

7. Investigation shows that there has been no period of three years since the exhaustion of the Swett and Otis legacies in 1892 when the American Board of Commissioners for Foreign Missions, the Congregational Home Missionary Society and the American Missionary Association, the three largest societies, have been so nearly free from debt as during the last three years covered by this report.

8. The influence of apportionment on the better distribution of contributions throughout the year apparently has been considerable. For example, the American Board received nearly 40 per cent of its contributions during the third quarter of the year, when its fiscal year closes. In 1912 the percent for the third quarter had fallen to 26, while the percentages for the other quarters had risen to 28, 18 and 28 respectively. A similar change has taken place with the Congregational Home Missionary Society, which in 1907 was receiving 41½ per cent during the first quarter, when its fiscal year closes. In 1912 this percentage had fallen to 32, while that for the fourth quarter had risen to 35.

9. A study of the six representative States, East and West, shows a notable gain in 1912 over 1911 by those churches which equalled or exceeded their apportionments, while there was a corresponding notable loss by those churces which raised not over 50 per cent of their total apportionment. For example, in the State of New York the churches which equalled or exceeded their apportionments gained 65.5 per cent in 1912, while those that raised not over 50 per cent of their total apportionment lost 25.8 per cent.

10. In commenting upon the loss of $19,239, in the

total contributions in 1912, as compared with 1910, the Commission will say: "But a more important factor is that during this period we have been in a transition state with regard to our denominational benevolences. Questions of reorganization that have vitally to do with the working of apportionment, as well as with the inner efficiency of the societies, have been rife, and until these questions are settled to the satisfaction of our churches, no larger progress can be expected in the apportionment plan." The Commission makes the following recommendation:

1. Regarding the further carrying on of apportionment: That the present commission be continued until January 1, 1914, and after that apportionment the work be in charge of the proposed commission on missions.

(2) That the following be recognized as essential parts od of securing statistics of contributions to the societies from their treasurers be continued and perfected, with definite suggestions for action to secure this.

3. Regarding the enlistment of every church and every member:

(1) That the fundamental purpose of Congregational missionary policy be the enlistment, first, of every church, and next of every church member, in a support of the societies that is both intelligent and adequate.

(21 That the following be recognized as essential parts fo this policy:

(a) Missionary Education among adults—to teeach our church members the real value of missions.

(b) Misionary Education in the Sunday School—With a view to the church of the future; to be conducted as an integral part of the religious education which the Sunday school is designed to furnish.

(c) Apportionment—To provide a way by which the contributions of each church to the established missionary work of all the churches may be definite, proportioned and regular, like the contributions to its own support.

(d) The Every-Member Canvass—To secure not only more givers and larger givers, but what is of far greater importance, to win through personal contact a permanent increase in the number of those who know and love the cause of missions.

(e) The Every-Church Campaign—to visit an entire group of churches during a given time, under the auspices of the State and association missionary committees, until ultimately every church in the nation is reached with a personal explanation of the foregoing plans and with first-hand information of what is being done on the field.

(3) That the commission on missions, if it be established, be charged with general carrying out of this policy and that the Congregational missionary societies be asked to co-operate in making it effective.

ATHLETICS AS A WAY OF COLLEGE UPLIFT.

"If you were a knight of old in armor would you rather fight for the lady who offered you money or the lady who offered you love?" So spoke "Dick" Wilson, captain of the varsity football team at the first rally of Pomona College men and Renwick gymnasium rang with cheers.

It had been a dramatic opening week at Pomona College. With the granting of the Phi Beta Kappa charter there has come to Pomona a certain new consciousness as a national college. Then suddenly there was thrown into the new and unorganized student body the question of standards in athletics. It was the question whether Pomona, alone, should accept the handicap of unusually high ideals in rules of sport. And on the Saturday morning a college men's meeting was held to consider the situation.

The faculty the night before had adopted a statement of its attitude. This was largely a statement of the usual procedure at Pomona; scholarship first; no canvassing for athletics; no scholarships, monies or positions of any sort set apart primarily for athletics. Believing that pre-season training tends to the demorilization of athletes and the over-accentuation of these interests at the beginning of the college year, pre-season training is not allowed.

The faculty has also come to feel that the playing of freshmen on varsity teams is the most serious single influence tempting toward all forms of demoralization in athletics, such as canvassing for athletics, various kinds of remuneration to athletes and the general overestimate of "pink-sheet" influence. Hence the following recommendation was also adopted:

Believing that it is the experience of the best colleges that a large share of the evils of athletics are due to allowing freshmen participation in varsity teams, theone year rule will be required of all freshmen entering Pomona College after September, 1914.

This meant possibly a serious handicap to Pomona in intercollegiate sports and, as is usual in Pomona, the question was put up to a student meeting. President Blaisdell spoke. There followed ringing speech from Donald Fox, son of Dr. D. F. Fox of Pasadena, and president of the Associated Students. Professor Ament spoke with his prestige of Oberlin foot-ball laurels. Speeches from students followed. Then came an enthusistic and rising vote of student endorsement. And then, with that fine quality so characteristic of American students, one more motion carried with cheers—a vote of thaks to the President for his stand for clean athletics!

That evening there was a men's stag at the gymnasium and the words quoted above were part of the captain's speech. Later, the following was posted as the captain's statement:

"Tell the men and women of Pomona that victory or defeat for this football season rests with them, every one, individually, alone. We are up against it hard this year, but the true Pomona spirit will pull us through. I ask for unselfish, unflinching loyalty to the men of the team. Will you of the student body respond to the call in this crisis of our athletics?

"We have taken our stand, we will keep our faith,—and we WILL win the fight."

DICK WILSON, Capt.

The result has been most remarkable in the whole college life. The college has never before been so thoroughly united in the athletic interest. Never before has there been such a determination to get the best out of sport. Noted alumni athletes are offering their services and even the pink-sheets of the Los Angeles dailies are bringing their testimony of respect as follows:

"The Pomona faculty has already passed a resolution to this effect (eliminating freshmen), and no matter what stand the other colleges of the south take, Pomona intends

to stand firm in her decision. The reason given for the radical measure is the promotion of a higher standard in athletics. This step will prevent prep school athletes from coming to college for one year only, simply to gain athletic notoriety by playing on varsity teams, claims Pomona."

"The scholastic standard of Pomona has always been high and it is all to the credit of the institution that the faculty and students desire to keep it 'status quo.'

"Ruling freshmen out of the big games tends to make the sport more serious and played on better standard, but it takes long years to get used to doing without freshmen stars. Yes, let's rule out freshmen, but let the movement be universal. Then it will be successful."

VOTING THE SALOON OUT OF VENTURA.

Emma Younglove.

On Wednesday, September 24, the little city of Ventura in Southern California voted dry by a majority of 168. The total vote was 1,388.

This victory has a significance far beyond what appears in the simple statement, for Ventura is the county seat and the largest city in the county of the same name. Moreover, the election is admitted by both sides to have been a clean election, the vote cast was much the largest ever polled, and the majority was sufficiently decisive so that the issue of the open saloon will probably never again be raised. The ordinance adopted by initiative petition is no compromise measure, but a drastic ordinance, excluding the wholesale liquor house and the hotel table license as well as the saloon. It is, indeed, essentially the same ordinance that the city has already tried for three years and has found workable.

How, if Ventura was dry for three years under a succesful ordinance did she come again under the domination of the saloon?

The saloon forces were more determined, better organized, more unscrupulous than their opponents, and they took advantage of the unsettled state of the laws and the legal obstruction of the courts.

The struggle has been long and severe, and doubtless there will be many a skirmish yet; but probably the last great battle has been fought.

Ventura, Cal.

W. H. M. U. OF NORTHERN CALIFORNIA AND NORTHERN CALIFORNIA BRANCH OF W. B. M. P.

The first annual meeting under the working of the new plan to combine the sessions of the Union and the Branch was held October 2nd in the North Berkeley Congregational Church. After a short devotional service the reports of the secretaries and treasurers of the two societies were read. The nominating committees then made their reports, after which Miss Mary Porter, formerly of China, was introduced.

She spoke of the development of union educational work in China, where the native Christians have far outstripped us in setting aside the man-made barriers between God's children. She told us how at first the struggle of each denomination to get any hearing at all in the face of the strong and (from their point of view) quite warrantable prejudice against the foreigner made plans for union impossible. Although famine and home distresses gave some opportunity for ministry, the chief line of work was the gathering of girls into schools, and the first step toward union was in the use of text-books. Heretofore the teachers had been obliged to dictate each day's lesson to the older girls to be written out, more or less skillfully, for the class. The various denominations gladly made use of the text books prepared by one. The second step toward union was in the joint preparation of a Chinese Bible. Not only did this advance the union of the denominations, but it marked the first collaboration of Chinese scholars with the despised foreigners. The third step was in the preparation of a hymn book.

After the Boxer Rebellion, which seemed such an unmitigated disaster, came the sense of an opportunity for union work in the schools so as to free some of the teachers for evangelistic work. This did not result quite as they intended for the very satisfactory reason that the schools increased so rapidly that they needed as many as there were denominations. In higher education, however, they have achieved their desire, and have a College of Arts representing the union of three denominations, a Theological Seminary representing four, a Medical College representing five, a Woman's Medical College representing three and a Nurses' Training School representing three. The larger church union which the Chinese Christians want they themselves must work out but the educational union has proved both necessary and possible.

After a solo by Mrs. Brooks and a report from the corresponding secretaries of the Branch and the Union, Rev. R. C. Brooks spoke of Home Missions in the Northwest. He first mentioned the great difference between the two states which make up "The Northwest"—at least from the standpoint of Congregationalism—Oregon being weak while Washington is unusually strong. Washington, he said, is more nearly American than any other part of the coast, and in many ways has greater opportunities. More is done there than elsewhere in real co-operation among the denominations. At Seattle there is a Council comprising representatives of five denominations—Baptist, Methodist, Presbyterian, Episcopalian, and Congregational—which makes recommendations to the churches. More remarkably still, as Dr. Brooks said, these recommendations are acted on. Washington has been self-supporting for three years. They have tried the circuit rider plan in some places and one or two men will sometimes take the work in an entire valley. Dr. Brooks spoke of three things necessary for work in the Northwest which would seem to be equally necessary in every section:

1st. A clear vision of the work we are trying to do.

2nd. A great leadership, in the pews as well as in the pulpit.

3rd. Great financial devotion on the part of a large number of people.

Reports from the various branches of mission work, each with its own message of cheer or stimulation, closed the morning session. At the lunch table, where the ladies of the entertaining church catered most generously, Mr. Tenney spoke of "Missionaries I have known," giving an idea of lives "so noble and satisfying that their children think it worth while." Mr. Rathbone spoke of "new things" in the work:

1st. Mr. Coleman's legacy to C. H. M. S. makes possible the support of the Secretary without contributions from the churches, so that their money may all be used in the actual work of the Society.

2nd. A larger measure of co-operation among the denominations.

3rd. The union of the California Home Missionary Society and the Sunday School and Publishing Society to support two men who shall go into churches left without pastors, and, while temporarily ministering there, shall try also to reach the surrounding districts. This means need for more money, as the population in these districts is rapidly increasing—mainly among the foreign-speaking people—and hardly a Catholic or Protestant denomination has kept up with this increase.

Mrs. Goodwin spoke of the opportunities for Christian women in the approaching 1915 Exposition and in especial of the large missionary exhibit to be held then.

In the afternoon session Mrs. Crafts, closely connected with both home and foreign work in Minnesota, told us of her "Missionary Hobby," which proved to be the need of improvement in the leaflet literature issued by our missionary societies (exclusive of the American Board publications). She urged us to compare such leaflets with the informing material sent out from other fields of knowledge, and asked what business man would be won to give to causes so inadequately presented.

The last speaker was Dr. Gulick who comes to us from Japan, who has talked with both Japanese and Americans in this country, and who is fitted, if any one is, to give advice upon the California Japanese problem. The problem is distinctively Californian, he asserts, the feeling in the East being quite different. Dr. Gulick also stated that there is indeed a Yellow Peril, but it is because of the treatment of the yellow races by the white, not because of any probable swamping of the white laborer by the yellow. For the last four years Japan has faithfully kept back all her laboring class, in order that she might not be discriminated against. None-the-less, during the last two sessions of the California legislature 51 anti-Japanese bills have been presented, though prevented from passing by the pressure of the National Government. Within the last five years a new Japan has developed. It is in the hands of young men, highly conscious and self-conscious, knowing the world of today as no other nation knows it. With a growing knowledge of their true value will come a growing indignation. Should the time come when Japan should go to war with the United States, she would be thoroughly prepared in men and equipment. Should warfare come on such a basis, civilization would be set back hundreds of years.

But there is no such peril unless we bring it on ourselves. The Japanese with whom Dr. Gulick has talked have sane and sober views on the subject and are anxious to do the right thing. They realize that their young men have made blunders, but the Americans judge the national characteristics by the worst representatives of the nation.

Dr. Gulick then brought up some of the charges against the Japanese and replied to them. The charge of business unreliability is one most frequently made. On that head Dr. Gulick quoted Mr. Lansboro, notary public of the town of Florin which is a typical settlement of Japanese and whites in this country. Mr. Lansboro said that, of the 300 or 400 contracts he had drawn up for the Japanese in the last ten years, not more than three or four had been broken, and in those cases the failure to keep the contract had been due largely to business difficulties, not to rascality. Furthermore the Japanese contractor brings in better profits to the owner of the land than the white contractor.

The relations between the Japanese and the whites at Florin are friendly: no people is so skillful in social relations as the Japanese. As to the oft-repeated statement that the Japanese do not want citizenship Mr. Lansboro stated that practically all who have settled here desire it. To the charge of immorality Dr. Gulick said that, after talking with the man who is the source of most of the stories and with Mr. Lansboro, he was convinced that these charges were grossly exaggerated.

A duet by Mrs. Brooks and Mrs. Fisher, and the benediction pronounced by Dr. Gulick, closed the meeting. No further joint meetings of the Union and the Branch can be better than the first in any sense. But may they all be equally interesting and helpful! H. M. P.

"THE HALF HAS NOT BEEN TOLD."

P. S. Knight.

Ist Kings, 10:7.

I think when I read it and ponder it o'er,
That story so sweet and so old,
Though ages have heard it and kept it in store,
The half has never been told.

Though poets and sages and saints of all time
Have prized it as silver and gold,
Though painters and singers have made it sublime,
The half has never been told.

The feet that were wounded that mine might be free,
The hands that my destiny hold,
What pain they endured when bleeding for me,
The half has never been told.

The love of the lover, the parent, the child,
May fade as the leaf and grow cold.
But his is the love of a heart undefiled;
The half has never been told.

He goes in that love to prepare me a place
Where I may His glory behold,
And I shall believe when that glory I face,
The half has never been told.

Then let me prepare as the years bear me on
To see that bright vision unfold;
For angels shall sing as I bow at his throne,
The half has never been told.

Yet thanks be to God for what little I hear,
What little my dim eyes behold;
My Lord stands so high above prophet and seer,
The half can never be told

Salem, Oregon.

THE GREEN STREET CONCERTS.

These monthly concerts are of special interest and of immense value in the work carried on at Green street. They were begun last January, and entirely as an experiment, of course. But after one or two it was clearly seen that they must be made a part of the regular program. The Italian's love for music is well known, and with good music he can be led almost any where. As a result of their attendance at these concerts a great many are led to attend some of the other meetings and to take a distinct interest in the work. The music is of a very high quality. A lady recently out from New York said at the close of

one of the concerts that many times had she paid two dollars for a seat in her city and failed to hear as good music as she had heard that evening. There were three hundred there Tuesday evening of last week, the first for the coming year's work. They are entirely free. The talent is usually amateur, though on several occasions high classed profesionals came and assisted; and while at the beginning it required some skirmishing to get enough of it to fill the program, there is more than enough now offered at the close of each concert to fill up the next.

It is truly a very great help to the work, and the Walker family is deserving of special credit for this effort. Every member has a hand in an affair, and the enthusiasm aroused by them is truly surprising. All who can possibly arrange to attend the next concert, which will be given on the evening of the last Tuesday in this month, will be well repaid for the effort. P. R.

Among the Churches.

AMONG THE CHURCHES.

Benicia.—Two persons were received to membership at the last communion service, uniting by letter.

Oakland, Plymouth.—Twenty-six persons were received into fellowship last Sunday, twelve coming on confession.

Berkeley First.—Next Sunday will be Mr. Miles' last Sunday with the church. Wednesday evening of next week a farewell reception will be given him in the church parlors.

Oakland, Boulevard.—Five persons were welcomed into fellowship last Sunday, two coming on confession. The Sunday school has reached an attendance of 102. The evening congregations are usually larger than the morning.

Saratoga.—The services Sunday were in the nature of a farewell to Mr. and Mrs. King and the Rev. Mr. Merrill, who start soon for Turkey. Those taking part during the morning and evening hours were the Rev. Dr. Tenney, Secretary of the American Board, Dr. Fuller, the veteran missionary, Mrs. Cowles of many years in the African field, Miss Richards as a representative of the Woman's Board, and the Rev. George Atkinson, pastor at Campbell. The Campbell Church united with the Saratoga Church in the service.

Oakland, Fourth.—A large number attended the Parents' Conference and Questionaire held in Fourth Church on Tuesday of last week and much interest was manifest in the important questions discussed. A continuation of these meetings will mean much in the solution of the problem of our growing boys and girls. Mrs. Cynthia J. A. Jump directed the meeting in an ideal way, and the speakers gave real help to the mothers present. The ladies of the Aid Society are busy with work for the Annual Bazaar, to be held on Thursday and Friday of the first week in December, and are also preparing for a unique entertainment to take place on Friday evening, November the fourteenth, in which the ladies of the Aid Society will present a one-act comedy skit, combined with other attractive numbers

Martinez, Edmund Owens, pastor.—The church work after the summer vacation was begun with a reception at the parsonage for the pastor and his wife. Seventy-five persons were present to enjoy the program, refreshments and good fellowship. Supt. Rathbone on a recent Sunday evening gave his illustrated lecture entitled, "The Stranger at the Gates," to a large and appreciative audience. Mr. Rathbone is always a most welcome visitor to our church. The ladies gave their annual concert and ice cream social at the Odd Fellows' Hall, from which they realized a neat sum of $70.00, which was applied on the insurance. A new feature of our work is the Sunday School Sewing Club, organized by the pastor's wife and instructed by Miss Aliss, the High School Domestic Arts teacher. Next Sunday morning a special service will be held in honor of the members of the cradle roll and their mothers. At this service the Benicia Congregational choir will exchange places with the members of the Martinez choir, the new ferry boat affording special convenience for this purpose.

Pasadena First.—The pastor, Dr. D. F. Fox, has been most warmly welcomed home by his Congregation after a three months' vacation spent in various parts of the Northwest. A large reception was given for him last Friday evening. Seventeen members were received last Sunday, one by confession. Besides these, seven Japanese have recently been baptized into the fellowship of the Japanese Branch Church. During the summer the prayermeetings, conducted by laymen, continued the interest of the winter months. For two months past, a band of women have been holding weekly meetings for prayer and Bible study at the home of one of the members. The women's societies, having had overflowing parlor meetings in the summer months, last week resumed their monthly all-day gatherings. The Bible School kept up its summer attendance better than ever before in its history. Extra features in the shape of live missionary talks, special music by the orchestra, etc., kept the interest from flagging. The monthly supper and conference of officers and teachers has contributed largely to the enthusiasm and esprit du corps of the school, and its influence is shown in the hearty co-operation of the workers. On Rally Day, Oct. 5, a gift was presented to Mr. John L. Mason, in recognition of his faithful attendance, he having been present at every session of the school for more than five years. The evening service, discontinued since June, was resumed last Sunday night, when the new Secretary of the Y. M. C. A., Mr. William H. Day, was invited to speak on the relation of that organization to the church.—

AN OAKLAND SUGGESTION.

The Rev. A. W. Palmer, in consultation with officials of the First Congregational Church of Oakland, Monday evening of this week, suggested the following:

(1) Unite the membership of both First and Plymouth into one church organization to be known as the First Congregational Church of Oakland with one board of trustees, one treasurer, one budget and one responsible minister.

(2) Operate this united church from three points of a triangle—one in the heart of the downtown district, one at the present Plymouth location and the third in the Lake Shore Avenue region northeast of Lake Merritt.

(3) Have one responsible minister and two associates chosen for their preaching ability and also one director of religious education to stimulate and standardize the three

Sundays schools. The minister-in-chief would preach usually uptown in the morning and downtown in the evening, special effort being made to make the downtown evening service very strong and attractive. Members of the church would attend whichever of the three branches they find most convenient or where they may be drafted for active service.

(4) Sell the present First Congregational Church property and invest the proceeds as follows:

$300,000—for a new location in the heart of town and a building expressly designed to meet downtown conditions, containing an attractive preaching auditorium and also social features for the every-day use of young people living in rooming houses, etc

$50,000—to be increased by another $50,000, to be raised from the entire constituency of this larger First Congregational Church, making a total of $100,000, to be used for an auditorium and much-needed Sunday School facilities at Plymouth Church.

$50,000—to be invested in a lot and building in the Lake Shore Avenue district.

The balance to be used in strengthening the other Congregational churches of Oakland under the advice of the prudential committee.

The value of this plan woull be as follows:

(1) The downtown situation is squarely met by it. The First Congregational Church does not run away from its manifest responsibility to the increasing hotel and rooming house population. A strong center of religious influence is put in the throbbing heart of the city's life.

(2) Then the downtown church is strengthened by having behind it as a reserve line and base of supplies two strong churches in the residential section furnishing support, both personal and financial. At the same time these churches would be doing the great and important work of religious education—inspiring and quickening the lives of young people just as the old First Church did in the days of Dr. McLean.

(3) By its varied work such a church would enlarge its community vision, gain the stimulus and inspiration of a great task and achieve a larger unity arising from a common program to serve the city rather than the smaller unity which is often mere clanishness and a false self-satisfaction.

* * * * *

No decision was reached at the meeting at which the foregoing suggestions were made. Arrangements were made for a meeting for further consideration Friday evening, at which time it is probable that some recommendation will be made to a church meeting to be called as soon as possible.

Mr. Palmer's acceptance of the call from the First Church is contingent, we believe, on the adoption of some plan of union with Plymouth. Probably not exactly this plan, but something similar.

If a permanent down-town preaching center is desirable for Oakland, to be carried on by Congregationalists, this plan should have very careful consideration before it should be adopted. The important questions are: Will not the emphasis be laid on the work at Plymouth and in the Lake Merritt region, and the down-town work be in a short time mainly institutional? What need is there for any extensive institutional work in Oakland? Is not the need more for a great preaching center there, such as in the First Congregational Church in San Francisco? If so, can that be had on this plan?

Mr. Palmer's plan provides for no morning preaching service down-town. An article in The Pacific this week shows that Dr. Gunsaulus preaches each Sunday morning in the business part of Chicago to 3,500 people. Oakland is not Chicago. But Oakland has great expectations.

NOTES AND PERSONALS.

The Rev. George E. Atkinson, pastor at Campbell, is alread en route to the National Council at Kansas City, by way of Southern California. He is having his vacation at this time.

The Congregational Church at Eureka has extended a call to the Rev. W. D. Ogg of Lowell, Michigan.

Founder's Day at Mills College will be observed Saturday of this week at 2:30. Address by Mr. Horace Davis, LL.D., of San Francisco.

At the meeting of the Congregational ministers of San Francisco and vicinity next Monday the Rev. George Laughton will give a review and criticism of Professor George H. Gilbert's book, "Jesus." After the meeting a farewell lunch will be given in the Y. M. C. A. building in honor of Mr. Miles and Mr. Laughton, the two pastors who go soon to new fields.

Last week the University of Nevada conferred on the Rev. Dr. Aked the degree of LL.D. In presenting Dr. Aked to President Stubbs, Dr. Church, president of the board of regents, said: "In the name of the regents and the faculty, I present to you Charles Frederick Aked, adopted—yet loyal—American, minister, author, publicist, stanch defender of non-sectarian education, champion of the equality of men and women, preacher of moral and civic righteousness, knowing in his ministrations neither race nor sect, whose parish extends far beyond the bounds of his city and state—that you may bestow upon him the degree of doctor of laws, as a seal of this University's approbation."

The Rev. Dr. Sidney L. Gulick is speaking in Southern California this week under the auspices of the Southern California Peace Society. Sunday morning he spoke in the First Congregational Church of Los Angeles, and in the evening in the Friends' Church, Whittier. Among his places for lectures were Pomona College, Occidental College, the University of Southern California, Los Angeles High School, the Severance Club, and Pomona. In the report of the meeting in Berkeley last week of the Woman's Home Missionary Union and the Woman's Board will be found account of Dr. Gulick's address at that meeting. Such information and enlightenment as Dr. Gulick is bringing on America's Japanese problem will do good.

OREGON LETTER.

By George H. Himes.

Las Sunday was "Rally Day" in the Sunday school of the First Congregational Church. The attendance was large, and a good collection taken for missionary work. Vacation season is about over and the time has arrived for beginning active work in every line. Dr. Dyott was absent from the city during the month of August, and the pulpit was very acceptably supplied by Rev. H. C. Mason, of the University

Church, Seattle. Dr. Dyott was greatly benefited by his vacation, notwithstanding he held himself ready at all times when there was a call for his services by any one in the church or out of it. He was one of the lecturers at the meetings of the Eugenics Society at the State Fair, Salem, during the past week.

Rev. E. S. Bollinger, of Highland Church, completed the seventh year of his pastorate at that church last Sunday, and the relations between the membership and himself are so cordial that he will continue in the service. When this church was organized ten years ago in December next, it was a long distance beyond paved or even graded streets. Several years ago the streets were graded, but during the last year street improvements in connection with the church and parsonage amount to nearly $1,900, and a strenuous effort will be made to raise that sum before the first of January, 1914. With this burden removed from the church it will be able to carry on much needed lines of work far more effectively.

Rev. Wiliam C. Curtis, who was pastor of The Dalles Congregational Church for ten years beginning in 1888 and then was called to Bethel, Maine, which he served until recently, has been in this city a few days visiting old friends now living here who were among his parishioners in The Dalles when he was there.

Last Sunday was "Rally Day" with the Sunnyside Church. Every department of the church was well represented and the attendance was unusually large. This church starts out on the new year with such a spirit of devotion and enthusiasm that promises large returns for the coming twelve months.

Fourteen Congregational ministers of Portland met with D. H. Paul Douglas, Secretary of the A. M. A., New York, at the Y. W. C. A. rooms on Sept. 23d. In his address to these ministers he told them that the churches they represent were in the front rank among the churches of America in aiding to support one hundred and eight missionaries among the Hawaiians, negroes, mountain whites, Chinese and Japanese, and the Eskimos in Alaska.

Dr. William N. Ferrin, ex-President of Pacific University, who began his connection with that institution thirty-five years ago, as professor of mathematics, has accepted a fine position in New York city and left Forest Grove last Thursday for his new field of labor. His position will be that of superintendent of the laboratory of a large manufacturing concern, where he will have charge of from one hundred to one hundred and fifty young chemists. Dr. Ferrin's family will remain in Forest Grove for the present, but will follow him in a few months.

Rev. E. T. Sherman, of the Corvallis Congregational Church, filled the pulpit of the First Congregational Church of this city this morning. He placed before that church very clearly the needs of his church if it does the work lying before it in connection with the State Agricultural College, where there are now more than thirteen hundred students. In other words, Mr. Sherman wants a new church edifice, up-to-date in its appointments, in order to make it attractive, and also to give a meeting place for the auxiliary organizations in connection with church work which count so much for efficiency in these days. Mr. Sherman is fully awake regarding the problems before him, and sees an opportunity for usefulness almost boundless in its range, in that it can be made to touch all parts of the State from which the students are drawn.

Successful work is being carried on by the Gaston Congregational church, with Rev. H. G. Adams, pastor.

Pacific University, under its new president, Dr. Bushne is starting out on its fall term under most encouraging conditions.

Riverside Church, Hood River, unanimously voted not to accept the resignation of the Rev. E. A. Harris, pastor, which was to take effect Jan. 1st. A campaign is being planned to finance the balance of debt on the new building. Hillsboro, after several months' planning has called Mr. Harris to the pastorate there with the expectation that he head a civic movement to establish a social center. He has it under consideration.

Portland, October 5, 1913.

The recent convention of letter carriers left behind it in San Francisco at least two hundred thousand dollars. Such is the official statement just given out by Thomas McKeever, who was chief in managing the convention for the local branch. Mr. McKeever considers this a very conservative estimate. The Order of Hermann Sons, which also met here during September, with five hundred delegates and a considerable following, must have left a large amount of money behind as well. It all goes to prove the high quality of the service rendered by the Convention League in this city, the organization which has such matters in charge, and which has more than one hundred conventions already listed for 1915. Mr. McKeever, in his report, points out that all money supplied his committee for halls, etc., was spent and circulated in San Francisco.

THE STUDENT PASTORATE AT THE UNIVERSITY OF WISCONSIN.

In "Wisconsin Congregational Life" we find the following report of the work of the student pastorate the past year at the University of Wisconsin:

"For the University Pastor the past year has been one of adjustment. Coming to a new field numerous difficult problems have been confronted. Though many problems are yet unsolved, the pastorate has proven to be indispensable under the competent leadership of Rev. Mr. Edwards. Some of the results of his work naturally became the inheritance of his successor, but he could not transfer to another his broad acquaintance both with people and situations. Where practicable, however, his policies have been adopted the past year.

"The work in Religious Education has been much the same, with the exception of the organization of the University Bible School, conducted at the Church. This has been very successful. Classes were taught by university professors to the students graded according to years in colleges. This binds faculty and students closer together, and at the same time binds both closer to the church.

"The social work has proven its value and it is hoped that we may have many more of the young people in our home the coming year

"The cooperation of all the Religious forces at the Unicersity has been very commendable. Policies are adopted which it is believed will bring greater results in the future.

"The pastoral work during the year has been very encouraging. Several hundred calls were made during the last year. Intellectual and religious problems were freely and frankly discussed with the students in their rooms and at the residence headquarters. Judging by the fact that over one hundred students united with the church, in

one way or another, would alone indicate that this is a most productive sort of work. Since the college life is the most critical time of all, in view of the results already attained, we take new courage to press forward for greater victories.

"This most important of all religious work can be accomplished best only when all really cooperate most heartily. I should like therefore to make the following recommendations:

"That parents communicate with me more freely about their children. That pastors be more free in sharing with me the religious problems of their young people, and

"That an adequate endowment be raised to support this work, which in far reaching importance stands second to none in all the fields of religious service."

For The Children.

DO-AS-YOU-PLEASE DAY.

"If I could have my wish," Jack was saying as Mrs. Porter came out on the porch, "I'd wish that I could do as I pleased all one day—just have a good time. I wouldn't wish for a doll with real hair or a toy piano," and he looked at the girls as if to say their wishes were very foolish. It was a rainy day and the children were playing quiet games after getting tired of the toys and dolls.

"That would be nice," agreed Emily. "Mamma, we are playing the Wishing Game. Cousin Florence wants a toy piano and I wished for a doll with real hair. What is your wish?"

"I'll think about it and tell you later," said Mrs. Porter, threading her needle. "You go on with your game while I think."

"I only have one wish to-day," went on Jack. "If I could do as I pleased a whole day I'd be perfectly happy. It's always, 'Jack, don't,'and 'You mustn't do that, Jack,' from morning till night.

"Well, it seems to me it wouldn't be so very hard to manage a Do-as-you-please day," said Mrs. Porter. "Of course it would depend upon whether you wanted to get into mischief or not. I think to-morrow you may all try doing as you please, if you will promise not to want to do things that will injure you or any one else."

The children were all excited and promised very readily to keep out of michief. Then they began to plan what they would do the next day, and the rainy afternoon passed very quickly.

"I shall stay in bed till 'way late," said Emily, "and then get up to play the rest of the day. 'I won't have to do a single thing all day, will I mamma?"

"Nothing but the things you want to do."

"And I shall wear my best dress and my white shoes," said Florence. "I think I'll take my new pink parasol and go walking, or maybe play with Geraldine Mignonette where folks can see me. I don't like to save my best dresses. I like to wear them all the time."

"Pooh! Such ways to have good times!" cried Jack. "I'm going to have a lot of fun.'

The next day Emily stayed in bed till ten o'clock, but Jack and Florence were down early. Jack ate his breakfast without washing his hands or face and then ran away to play with his chum Fred by the river. Florence came daintly down the stairs in her pretty new dress, holding her pink parasol carefully over her best hat, and started out for a walk, wheeling her best doll in the new carriage Uncle James had given her.

"Auntie, did you think it was going to rain?" asked Florence, coming home wet and bedraggled an hour later. "Why didn't you tell me?"

"But, my dear, the other day when I told you it was going to rain you cried and pouted, and, besides, this is Do-as-you-please Day, you know."

Jack came in tired and warm and dirty after a very happy morning, but when he saw Aunt Molly at the table in her white dress he said he would eat in the kitchen rather than wash his hands. He left his dinner for a moment and the cat upset his ice-cream, so that he thought he had better go to the table the next time. Emily fared better than any one of the rest, for she had a long happy day with her dolls and her books and her little friend from next door, but she was glad when evening came.

"Well, how did you all like it? Shall we try it again?" asked Mrs. Porter as they gathered about her chair in the twilight.

"I don't want to," said Jack quickly "It's no fun doing as you please."

"I don't want to try it again," said Emily. "I had a good time to-day, but I'm sorry I didn't help mamma. It's all right in the day-time, but when evening comes and mamma is very tired, I'm sorry I didn't do a thing but please myself. Don't let us do it again, mamma."

"I don't want to do as I please, either,' said Florence. "I spoiled my parasol and my new dress, and Geraldine Mignonette looks like a fright. I'm not going to pout after this when auntie wants me to stay at home."

"Well, we won't try it to-morrow," said Mrs. Porter, "but the next time you are naughty and must be punished we might try another Do-as-you-please Day."

That was last summer, but none of the children have ever asked for another whole day to please themselves. Of course they often want their own way in many things, but when somebody says, "do as you please," there is a general laugh, and everthing gets straightened out in a hurry.—Hilda Richmond.

MODERN MOTHER GOOSE.

There was a man in our town,
And he was wondrous wise;
He let his wife invest in hats
Of monstrous breadth and size.
Then, when they walked abroad did he
Both rain and snow defy,
For, sheltering 'neath his spouse's brim,
He'd keep his own tile dry!

The Anti-Saloon League has declared for nation-wide prohibition of the liquor traffic and a constitutional amendment to that end has been introduced in Congress. They have decided to throw the whole strength of the national organization into this campaign because they feel that the people are ripe for it. We now have more than 51 per cent of the population of the nation living in no-license territory. In 26 states a majority of the people are against the saloon. In California conditions are different. We have but 25 per cent of our population living in no-license territory.

The first hour of the morning is the rudder of the day.

Duty considered, duty willed, duty done, will make one godlike.

BILL.

Bill is only a dog—a great big, shaggy St. Bernard dog. He's but a dog, but he taught several of us a lesson in friendship on an Avondale (Cincinnati) car the other night. As the car rounded the corner onto Reading Road from Mitchell Avenue the motorman saw something dark lying on the track. Of course he stopped. Then Bill made his first impression on those on the car. He arose with a bound from the car track and rushed to the sidewalk, barking all the time. Every one watched and saw Bill take a man's hand in his mouth and lead him over to the car. When the man and dog came into the halo of light that surrounded the car, it could be plainly seen that his master was blind. Bill led him carefully to the open car and barked out his happiness when he saw his master comfortably seated. When the car started, Bill never let the seat get a foot ahead of his faithful nose. He ran like a deer alongside the car, barking to let his master know that he was still on duty. When they reached Shillito Street, the car stopped, and Bill stood on guard while his master climbed out. The last seen of the pair was when they disappeared into the darkness, the man's hand resting gently on Bill's shaggy back and Bill leading him home.—Don Allen, in the Times-Star.

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